

Anpao Kin.

THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi."—Luke i:78.

VOL. X.

MADISON, S. D., JUNE, 1894.

NO. 12.

Convocation.

RARA OTONWE, S. D., Wojupi Wi 18, 1894.—Niobrara Deanery okna Okodaki ciye-wakan Tomniciye kin he Pine Ridge Agency etu qa Owankayujapi anpetu, July 7th 1894, rtayetu, xakdogan apa (8 p. m.) hehand mniciciyapi kta e de wowapi kin on wicakicopi. He ed karnir-opapi kte cin tona waxakayena okhipi kin henaked Inestimable Gift Tipi-wakan kin, Pine Ridge makobaxpe ed Wagmeza Wapala kin he opaya, (Rev. Amos Ross ti kin) hedtu, qa July 3 wicokayahe cin hehantu witaya ahipi kta e icewicawakiya. July 4th, wicokayahe cin behanyan hed wakan cekiyapi econpi kta.

W. H. HARE,
Yewicaxipi Bixop.

St. Mark's Station.

Wakpwaxte etan,
March 4, 1894.

ANPAO KIN: Ito lehanl taku wanji unyeciatawin kta uncinpe. Dec. 20, hanhepi el St. Mark's el Winyan Omniciye kin apiiciyape. Oitancan kin lena eepe. Itancan ree kin Nancy Itewaxtewin, Okihe kin, Mary Matowakanwin, wowapi kage kin, Agnes E. Jones, mazaska awanyanke kin Louise Hiphanlutawin, wamawye kin, Nancy Witeskawin, wawazan kawanyanke kin Lena Ptesanlutawin, wokagege-awanyanke kin, Helen Wiciyewinhi, tiyopa awanyanke kin Jane Tawacinwaxtewin. Ho, hena kecape. Yunkan mitakuyepi St. Mark's el Winyan Omniciye nupi kin unconalape, na Tipi-wakan unnicape. Hececa exa awecekehan unkitawacinpi on omuciyaye kin el unkiqloayape, na unciweciipila exa tokel okihi Wowapi-wakan eciyatanhan wahokonunkiciyape, na wina lehanl winyan otoiyo hi wicoie wakan okarinirunki yape. Yunkan hekta omaka 1891 behanyan hekta kiya takuni slo lanyanpi xni ye. Tka lehanl canku wan waxte ca ognyan manunipi, na St. Mark's el winyan unpi kin hekta Isanyatita Convocationai qon hehan 33 on Tipi-wakan unkiwicagapi kta eungnakape. Na ake le woka-gege eciyatanhan Wankantanka yuha icekiya unxkanpe, yunkan iye Wakantanka ounkiyape laka wokagege eciyatan waunxakape. Ho, hecel mitakuyepi Winyan Omniciye na inx tona ANPAO KIN iyacupi kin, ohinnyan waceunyeciciyapi kta uncinpe okini wawiyutanye unkiqluksan unpi kin heon. Winyan Omniciye na tona ANPAO KIN iyacupi kin owaxin napeunniyuzape.

AGNES E. JONES,
Secretary.

Skaska Ikduha Po.

ANPAO KIN: Dear Friend, mitakuye waxte yaunpi kin de wandakapi kinhan miksuya po. Tuwa maka akan witkoka un qa taku xice ecena en etonwan un tka dehan Christian en ayuta ikduzeze inajin qa xicahan qex ake yunajinkiya ekdepi hecimbhan. Mitakuyepi, wicaxa owasin maka akan taku askanyan un

kin owasin tipi unkitawapi qon he tanyan skaya unkiqdepi nin ecanmi ye do. Icin mitakuyepi, nakun aorianjankdepi unkiqdepi kin hena ohinni unpakintapi waxte tka. Qa tiyopa qon he akazamni irpeunyanpi kinhan icunhan tatoiyem na wanji en hi kinhan tipi unkitawapi kin timahen maka qa watukpukpa ko ojuna kta. Kin mitakuyepi, timahen maza qaix miniruba exax hiyeye ciquon hena maka watukpukpa ojuna kta, qa hecen axape kta. Kinhan sanpa gi aye kta, qa hecen ksahanban aye kta, qa sanpa atakunixni iyaye kta. Heon etanhan mitakuye waxte yaunpi kin, token wixakapi kte ciquon heceena akita po.

waxte uncinpasa e mix eya taku waxte wacinsa. Unkan, mitakuyepi, taku wan waxte e wankadaka can to he bduha ke-ecanmisa ye do. Unkan taku wan wacin qon he tohina atomni wakda kta e wacin xni ye do, qa awatuka wakda, qa ixkanwakapin kta e maince do mitakuyepi. Unkan tunkin he nix eya iyenicecapi nin ecanmi ye do. Unkan nakun tuwe wan wicaxa wan oxtakakdexkaska unkan he mitakuyepi wawowangye kta iyecece xni tka ye do. Qa hehand patijanjankin tanyan han kex manon kta xni iyapapi eca kasni irpeyapi qa kabdecapi ece e. Heon etanhan patijanjankin tanyan paki unkuwapi kta iyecece

ito mix eya ANPAO KIN iyapi wanjigji omiciyaye qex ecanmi ye lo. Ho, wan t kn obla kin kta wacin kin he le e ye lo. Wicaxa wan October wi kin hetanhan wowayazan yuha kin he, Amos Boy Elk e cinca wan wayazanka unkan hekta wowacinye yuha kin sam wanjigji wan yake. Ho, unkan wowayazan kin he w yamni yuha unkan lena wi yamni iyoko- gna wicaxa el wanyag ipi lila tanyau wicakuwa. Unkan mix miye kin el manka unkan lecel eya. Eya Mr. Walker el naron yanka, eya lila otakiya woglaka kta hena owasin obla kin kta owakihi xni. Eya taku awacin na eye cin hena tokel

wowacinye yuha kin hena eciyatanhan iwoglake. Qeyax wayazan kin lulu eececa, taku wana lila te han exax, wana Wakantanka wakanyeya kin ikiken kta he- cina ecen econ xni, nainx wo wayazan wan el unkin asniyin kta heciua. Ho, tukte unna keyax ecen econ kin iyoma kipi kte. Unkan lena lecel eye cin iyececa wakanyeya kin ta, March 8, 1894, ta.

Ho, unkan lena lecel xui. Ho, te cin iyakab taku econ kin ake oblakin kta. Unkan wakanyeya wan te cin tipi kin ogna yamni can rpaye na Kox ka Oniciye tanka na St. Andrew's kin ko awanyakapi. Hanhepi kin hena el pte wicak- te ca el talo yul yanakapi. Ho, hehanl wana anpetu wan el rap- pi kta unkan okxantan tehanl- hanltan wicoti el abi. Unkan wicoka sam wacekiye aynxtan- pi iyohakab owasin wicakico, wicapi xni itokab, na wota- pi wanji tanka econ, na iyux- kinyan ob wotin kta keya. Na wana wota ayaxtanpi unkan Tipi-wakan ekta wicagnakapi kin ayapi na wana ake wicare ayuxtanpi qonhan ake pte wicahi kte na owasin talo iyohi- wicayapi.

Iho, lena he econ unkan na- kun ixnala tawacin lececa xni ecanmi. Tawicu kin inx eya iyecel tanyan wowacinye yuha kecanmi. Amos Boy Elk wo- vapi wicote wanjigji eciyatan- han iyapi eye unkan wicoran akapatan lena lecel econ, un- kan heon etanhan wowacinye yuha kin sutaya najin kecanmi ye lo. Icin, mitakolapi, tu- wena wicata yuha wan Wo- wapi Wakan wicote kiksuyin na takolawicaye cin iyapi waxte ewicakiye kta na owicakiran kta okihi xni ye lo. Heon etanhan ito lena oblakin na tona ANPAO KIN wan- yakapi kinhan wowacinye tawapi kin inx eya sutaya glaba najinpi nin ecan- mi ca hepe lo.

ANPAO KIN tona wanlakapi kin hena owasinla napeciyuzape lo.

JAMES W. THOMPSON, he, miye ye lo.

Convocation.

SIoux FALLS, S. D., May 18, 1894.—The convocation of the Niobrara deanery is hereby called to meet at Pine Ridge Agency on Saturday, July 7, 1894, at 8 p. m. As many delegates as can conveniently do so, are requested to meet at the church of the Inestimable Gift, Corn Creek, Pine Ridge reserve, (Rev. Amos Ross) on July 3 at noon. Services will be held there till noon July 4.

W. H. HARE, Missionary Bishop.



ye do. Mitakuyepi, nakun taku ota epin kta tka eya asnisikiya wowaxi econpi ece e. Owancaya yaunpi kin na pe an po. Nitakodapi wanji naka nicipi un kta hecinhan he miye ye do.

OTTO STANDING CLOUD,
Heicikoyaka.

Wowacinye Suta.

New Lower Brule Agency, S. D.,
March, 1894.

ANPAO KIN: Kola, ito iyapi conala on taku wanji omiyeelakin kta wacin ye lo. Eya tohoweni wowapi cicu xni canke omiyeelakin kte xni sece ecanmi ye lo. Tka ANPAO KIN wanblaka nukan taku awacanmi kin wanjigji el oyakapi unkan

Eya mitakuyepi, iye can kin kapojena ex wicaxa nonpa qa yamni okiciya xkanpi eca okhipi ece e. Heon etanhan ixta kin ohinni tanyan on waunkitapi kta, qa ho unkitawapi qa token wicaxa iwaxtepi kte ciquon hecen en: peunyanpi kinhan he nina wopida tanka. Eya mitakuyepi, ehanna nina onasa tka wana dehanyan tohinnona xni, qa nakun ehanna nina tateyanpasa tka nakun wana dehanyan tate xni, qa ee ohinna abdakena ece de- hanyan wanka. Icin, my friend, tate- yanpa eca wahuwapa hu kin kawinja ece qa hecen yubosdad ekdepi kex znija ece e, qa hecen xica ece esa tka ye do. Mitakuyepi, waxte yaunpi kin, he niye cicapedo. Eya mitakuyepi, wicaxa iyuha taku

ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu tokaheya aca, mazaakdirpeyapi. Wi xakpe on kapi, qa wi iyohina akezapant (15) aokpani xni, ptayena partapi, wicacaje wanjina eka hiyukiwapi kta cimpi kinhan, icupi kin iyohina kaxpapi wanji (10c) on kajujupi kta. Wi xakpe on kapi, qa wi iyohina wanjina icupi kta cimpi kin, kaxpapi wanji sanm okise (15c) on kajujupi kta. Icupi xni itokab kdajujupi kta. Wowapi askabyapi mazaxana wanji qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okihihi kta. Opetonpi kta wowapi hiyukiwapi qaix. ed taku oyakapi kta cimpi qa hiyukiwapi ca, wowapi ojuha akand deced owapi kta:—Rev. W. J. Cleveland, Madison, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN idikoyagunyanpi qa wicoran waxte eon iyounpaxtakapi kta wookili yuha. Okodaki-ciy-wakan opapi t'ka abebeya tipi kin, hena iyotan taokiye waxte heca kta. Bixop watn kin eciyatanhan, taku ecamon onpaxpa oyakapi qa taku bdotanin kta wacin kin hena owasin, qa Tipi-wakan iyaza omawani woyakapi kin hena, qa nakun Okodaki-ciy-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkitawapi kin owasin ANPAO KIN icupi qa sanm wicaxa tokeca wicawapi nin ecanmi. W. H. HARE, Yewicaxipi Bixop.

Christian Toki Ilalapi He?

CHAMBERLAIN, S. D.

Taku wanji epin kte lo, Christian wi caxapi na winyanpi. ANPAO KIN he wolaceya nawaronsa ce, canna taku awacanmi ece. Mix eya hecanmi Christian toki ilalapi he? Otuya kayex canli on mazaxa ota awignuniyayapi ce, tka le conala ce, 15c for 6 months, 30c for a year tka ce iyunwinxkax okihihi xni ke ecancincinpi ce. Tka ake togye awacanmi ye lo, kolapila. Ito oyasin hecel awauncinpi qex waxte kta. ANPAO KIN okiyapi kta omniciye wanji ecompi waxte. Koxka tona okihihi kin he ecompi kta waxteke lo. Tona ecompi kinhan otoiyohe 25c kiconpi, na behanl oyate ektakta wowapi yawa okihihi na okihihi xni koya el womnaye ecompi kta wi xakpe canna na 25 cecetu canna. Heca awanyaka wanji yukin kta ca he qupi na ANPAO KIN wi xakpe canna kicicajupi kta. Tka tona omniciye el opapi kin hena kajuju xni icupi kta waxte kecanmi ce. To iwanyakapi, Wicaxa-wakanpi na Hunkayapi na Wawokiyapi na hene wocekiye awacincinpi na he on ANPAO KIN owanyaga waxte kta epececa, na on tanyan yin kte lo. Ca to tuwa toketulaka taninyan ANPAO KIN el oyakin kta, na eqex le econqonpi xni kinhan tanyan kte xni.

Eya, ake tonakel ANPAO KIN on iyo-tiyekiyapi qon henala ake hecena ecompi kta ca slolyayapi kta tanyekel okihihi kte xni ce. Cansakala kin ptayela partapi xni kinhan wanjigilla yuwegin kta ce, Satan, tka ptaya kinhan wikcemna agle exa okihi kte xni ce. Ca to iwanyaka po, tanyan xni nainx tanyan he? Eya ix e he wicaxa oyasin iyowaja ca on hepa ce. Icin, econpica kinhan ANPAO KIN tawoopelake cin he ognayan econpica ye lo. Koxka akezapant ecompi na hetanhan akokiya ota ayapi kta waxte sece epece cin on hepe lo, kolapila.

Convocation of St. Elizabeth's Oaletka Utahu Oja Tanka El Unpi Kin.

MITAKOLA ANPAO KIN, lehanl taku wonji on wacinciyapi, yunkan he Standing Rock Agency etanhan maka obaxpe okxankxan yankapi kin oyasin omniciye tawapi tanyan slolyaya, tkana hanrcin St. Elizabeth's Mission el omniciye unqonpi qon untapi he iyecel naunyaronpi xni. Tka lehanl he laotanin wacin, na heon iceciya. Yunkan heon taku wanji epin kta e wacin. Wicacaje 76 henaheca unyuhapi, canke taku oyasin el tanyan unxkanpi. Wocekiye, na wawacin, na nakun taku hecekececa ca oyasin tanyan okarnigapi. Ho, he behanwan epin kta wacin, na hehan ANPAO KIN wolaceyahan keyapi heon, mitakuye, wicaxa wanjigji ANPAO KIN wiyakignipi waxte ecanmi. Yunkan ANPAO KIN, wicocle wanji cicu wacin yukin le e; St. John Wotanin-waxte owa qon he el heya, "Wowicake, wowicake eciyatanhan heciyapi, aguyapi su kin maka eka irpeyapi te xni kinhan ixnana un kta, tka te cinhan ota icagin kta." Iho, mitakuyepi, Wowapi-wakan oegle kin taku wanjigji iyukeanpica seca, heon tona ANPAO KIN wanlakapi hena he yafapi waxte. Ho, hecetu. St. Elizabeth's Mission el omniciye unpi kin na-

kaha rei wanwicunlakapi hecel unyeksu-yapi waxte. Wicacaje kin lena epe lo.

President, Dominick Long Bull; Vice-Pres., John Red Hawk; Secretary, Wm. Shell; Treasurer, Thomas Herakataxla; Wayazan-awanyakapi kin, Bej. Good Fur na P. Iron Cloud; Wamnyanpi kin, Matthew Nonpaktepi na Amos Xungmanon; Yewicaxipi kin, Samuel Standing Bear na David Howard; Doorkeepers, Henry Little Moon na Peter Webster; Maka Qapi kin, Barnard White na Joseph Blue Cloud. Adam Marpiya Canglexa, Adam Eagleman, David Okise, Chas. K. Goodthunder, Cres. Two Packs, Geo. Red Bird, Geo. Running Hawk, Geo. Tokeyawakuwa, Harry Long Bull. Innocent Harwood; Felix Bone Club, John Good Fur, John Martin, John Lamont, John Tipi Waxte, J. Two Packs, Joseph Hunkagi, M. Shooting Bear, Moses Two Packs, Moses White, Paul Pahin Wakpa, Siuon Shooting Bear, Wm. Hawk, Geo. Kiyelakutepi, Robert Hawk, Franklin Hitunkasanwanbli, Wm. Zitalaluta, Lu'te Tipi waxte, Isaac Wasuwahacanka, Thomas Matowanartaka Martin Swift Cloud, Howard Red Hawk, Edw. Hawk, Matowayuhi, Mato Sapa, Mazawakanwicakin, Marpiyato; Hinirceka, Xunkahinskala, Tatanakahowaxte, Zitkalasapa, Herakaxakowin, Hanhepiwakita, Ignatius Carragna, Augustin Kawingela, John Sherman, P. J. Deloria, John Cetanokiye, Leroy Xtutexni, Herbert Welsh, Maurice Martin, Simon Swift Cloud Paul Long Bull, Andrew White Face, Matthew Nompawaku e, Charles Gobe. Cantewanira, William Skinner. Luke Eagleman, Eli Little Hawk. Amos Marpiyaawakita opapi kin hena epi ye lo.

Tona ANPAO KIN luhapi kin oyasin napeciyuzapi,

WILLIAM SHELL.

Wowixtece Iwoglak.

LOWER BRULE, S. D.

Wowixtece cin he taku wanji iyecceca huwo? He nonpa, waxte na unma xica. Tokaheya xice cin he. Iyapi xica ocaje kin he, na wicoran xica ocaje kin he, na wicotawacin xica ocaje kin hena ee. Hena Adam na Eve itecapi. Icin hena tuwa taku oyasin isanpa ska kin he iyecceca tancan ouncege kin iyecceca unpi ca sloliciyapi ree cin heon. Ho, hena ee.

Intecapi waxte. Unma kin he inx taku waxte ecompi na eyapi kta awacincinpi kte cin hena ee. Waxte kex itecapi ececi, ca hena kukuxa kin iyecceca pi. Kitan skapi kex ake taku xica cantieyapi, winyan cantiyapi otantonke cin iyecceca. Hel unpi canna ohinni cantexicapi xka. na watoglaya unpi xka. Wicaxapi na Hunkayepi wakanpayapi na hukuyapi kin, na wicaxa na winyan wocekiye awacincinpi ree cin hena taku iwoglakapi kin hena naronpi kta cimp xni na wupapi kta ohinncinpi. Na wanji toxice cin etan repapi un canna ake wapa xkehanhan unpi. Kukuxa kin he reyata puze cin el unpi canna pute kin on maka qa omanipi kin he iyecceca. Wicotawacin paxil omanipi ca hece xehan tokelayuxtapi kta huwo? Kukuxa kin he hececapi canna pute yupi kin he parciapi canna yazanala ca owanji unpi kex ake taku on icepapi na ni unpi kte cin igni wacin xni unpi ca tuwe caxa wagmezapi kin etanhan wicawapi canna he keceex tanyan yutapi ca wanwicunyakapi. Ho, heon wanji ayuxtan tka wayuxil un kinhan Wakantanka oiye maza miwakan un tukte e on wayuxice cin ikope xni eyakiyapi kta niye xni kin he wicayala ree cinhan kexa awacin kta na ikopapi kta wicocle wan taninyan upeya sutaya eya un kin he. Ho, ehanna waniyetu amake 18 hehan wicoran kin le wawokiyapi kin le ecamon. Lila masinte na canlwankaya waun exa wicawala na wowiraramayanpi xka inihaxnecamon, na unkan taku wake cin lena awacanmi selececa, ca wowixtece xice cin he xicewala na waxte kin he awacanmi ce. Christian, iyuta po, iyuta po, epa.

Iyuta po, ohinni na ohinni. Tuwe onxike cin he miye.

CLARK SPOTTE BULL.

Kolapila, iyagleiciyapi xni peye.

The Christian Life.

Wicalapi kin he wicoran waxte na wicoran tanka, na tanyan econqonpi kte bantanx tanyan awauncinpi kta iyecceca. Taku wan on kicanunyanpi kte cin he wicaxa tawacin kin he ee, na he itokanl taku wanji yawapica xni ye lo. Na to, mitakolapi wicalapi eyapi kin he taku ca kapi hecin unkokarnigapi kta iyecceca ye lo. Na tohanl unkokarnigapi kin unkieupi na sutaye rei unyuhapi kta iyecceca ye lo. Maka akanl wicoran wanji ibankeya iyotan waxte Wakantanka unqupi kin he Okolaki-ciy-wakan kin he e, na el taku waxtete aicage cin he slolunyanpi. Na ohauketax wana Lakota oyate egua hiyu na Taku Wakan oiye narounyanpi na etan wicaxa ota wicayuhomni, na etan koxkalaka wanjugji wokarnigapi on oyate kaxka wicagloayapi. Hektakiya waniyetu 14 qon hehan lecel wicoran unyuhapi xni qon wana lehanl wakpila iyuha Tipi-wakan unyuhape lo, ecanmi can Taku Wakan hena okihiunyanpi kin he wicawala yelo. Na Lakota Wowapi Wakan he tankaya pilanunyanpi kin he on piulapi waxte. Ho, mitakolapi, to letan tokatakiya Christian Life heuncapi kta ca unkiyutapi kte lo. Hece! unkiye unnagipi kin waxagunkiyapi kte. Unnagipi kin taku waxte wicoran owotanl akin hena on woyuteya on iwaxaka slolunyanpi, tka taku xica on unnagipi hunkexniyan irpeunkiyapi na tohanl iyeunkecihantupi can unnagipi qel unki onayapi kex xika unnagipi kin hunkexni can tokel wawacin unyuhapi kta buwo? Maka akanl niunqonpi kin lel ecela wicoran waxte wicoran owotanla on unnagipi waxaka unkiyapi kta unkokihipe lo. Hece! niunqonpi el Wakantanka kokipeya oholaya unqonpi waxte, na ununqonpi el imnayercin ceunkiyapi na unkiowanpi waxte. Na niunqonpi el taku kage cin oyasin unkiyuxkinpi kta waxte, bloketu unkihuni-pi can behanl iyotaxn maka etan taku waxtete wanararaca ocaje ota icage kin hena wanunyakapi can iyotanx hena Wakantanka etanhan icage cin he on iyuxkinyan wanunyakapi kta iyecceca ye lo. Na urkiyepi kiu woartani ota unkiyokapi kin on iyeunkeciyapi waxte, na mix miye kin woartani imakoyake cin on tokin hena taku waxte iyopewakiyin nin ecanmi na niyepi oyasin na Wakantanka itokab he waglatanin ye lo. St. Luke 15:10 el wicocle wan weksuye kin he lecel eya, "He iyecceca watanisa wanji iyopeciya can on Wakantanka taognigle kin wicetokab wiyuxkiupisa eciyapi ce." Ho, mitakolapi, ehake taku wanji cajebatin kte lo. Anpetuwakan can tuktel Tipi-wakan wanji han can wakarla can he unkiocipi ca slolunki-yapi exax el unyanpi xni yunkan he woartani heca ye lo. Na wicaxa wanji tokerci wowaxake yuha na anpetu wan el unkiocipi na el unyanpi xni yunkan he woartani heca ye? Hiya, Wakantanka eccla waunkirtanipisa. Ho, mitakolapi, tona ANPAO KIN kolayapi kin hena micanate ataya on napeciyuzape lo.

WILLIAM GAY JR.,
American Horse Creek.

Holy Fellowship Winyan Omniciye Kin.

Yaukton Agency S. D. April 30, 1894. ANPAO KIN; Ihanktonwan tipi eu Winyan Omniciye unquapi kin etanhan wana tehan takuni nayaronpi xni, heon ito de anpetu kin en wowapi unnicupi kte. Eya dehan hekta omaka kin en, October 12 1893, hetanhan otokaheya econqonpi yunkan hen taku econqonpi, qa token naxkanpi unkiyanungapi. Eya Winyan Omniciye kin eciyatanhan tanyan xkanpi kin nayaron kta keha, qa eya Tipi-wakan itancan den Winyan Omniciye kin kun yapi qa inxe wakanwawaya yapi hecinna eha, yankan eya winyan owasin tanyan xkanpi qa Winyan Omniciye owasin bdihecapi hecapi. Eya wokagege eciyatanhan nina bdiheca unkecinpe, qa de waniyetu kin, Oct. 12

betanhan tabenakiya winyan owasin bdihecapi nakax owinja kin denakeca yuxtanpe. He nayaronpi kte, ataya akexakpe yuxtanpi, unkan owinja kin onge mazaska yamni, qa onge nom sam kangi kagapi yamni, qa onge mazaska nom sam okise, hecekece on wiyopeunyanpi ye. Dena owasin etanhan kajujupi qa onge kajujupi xni ye. Owinja akexakpe etanhan dena decekece on wiyopeunyanpi ye, qa nakun tokatakiya wi nom ecan unxkanpi kta hecan okini tona ecan unxkanpi kta naceca ye. Qa hehan taku tokeca wanji eya unkoniciyakapi kta unciapi. Eya winyan owasin tanyan xkanpi canke wocekiye eciyatanhan tuwa wayazanka can wanyagipi qa takuxuxni yuha en ipi qa wocekiye ecompi ece. Hayaqa qains woyute qa pet'jaujanye wikdi hecekece qupi ece. Qa hehan taku tokeca wanji unkokdakapi kta. Anpetu wakan tanka kte cion hehan decec econqonpi. Woyute, canhanpi, pejuta-sapa qa azuyapi, hokoyaranua ko mnayanpi qa hena xpanyanpi. He on wakamunapi kta e heconpi. Wicaxa wanji kangikagapi on wota. Qa de en wamnyanpi kin anpuhotonua kin denakeceapi, wikcemna zaptanpi ye. Qa wotapi un-kagapi kin on denakeca unkanmapi, mazaska wikcemna nom unkanmapi ye. Ho, dena winyan bdiheca heca unkiocipi ye, qa winyan Omniciye kin en oitanecan kin dena eepi ye. Itancan tokeya kin, Mrs. Claymore, Okihe kin Mrs. Cecelise Arnold, Mazaska awanyaka Mrs. Kealer, wowapi kage cin Mrs. Mary P. Spider, wakagegepi wiyopeye cin Mrs. John Warahunka, unma kin Mrs. Mary Toterotewin, Wintruha yuksapi kin Mrs. Helen Hostile qa Miss Louisa Dillian. Iho dena wowaxi en oitanecan xkanpi kin epe ye, ataya wicacaje kin wikcemna yamni sam eyeye unyuhapi ye. Iho winyan Omniciye iyuha wowaxtedake iyotan on napeunniyuzapi ye.

Iuancu Mrs. CLAYMORE,

Wowapi Mrs. MARY P. SPIDER.

Wowapi Kicicupi qa Wowapi Wakan Kin. Crow Creek Agency, S. D.

ANPAO KIN: Dakota qa Wawicun ob anokatahan toka wankiciyakapi qa oiye qaix toran slodkiciyapi xni kin he itokab Dakota kin wicoran wan unyuhapi, qa he woopo se okna unqonpi. Dakota qa Wawicun ob anokatahan slodkiciyapi xni kin he itokab Dakota unkiyapi kin expiyetontonyan oyanke karkarya, qaix oikdagya unqonpi qa taku unkiyapi qa nakun taku unkiyapi ree xni qeyax slodkiciyapi kin hena tohinna owetiwanjina en qaix oikdake wanjina ne tohinna owasiun unqonpi xni. Tka uakaba de wotakuye qeya epe cin dena abebeya wicoti toktokeca ektakta unqonpisa. Canken wotakuye unkiyapi kin qaix slodkiciyapi kin he wanji tohan taku wan onaronunkiyapi kta, qa slodyeunkiyapi kta can tuwe wan wicoti kin hetkiya yin kta can he token uncinpi qon he okna woyagunxi ece. Qaix tiyotipi wan etanhan tuwe wan he karnigapi qa yus icupi qa he tokiya wadodyin kta e yexipi, qa nakun woyagixipi ece. Tuwe wan he karnigapi kin he owewakankaxniyan woyakin kta iyecetupi kin heca e he wicakarnigapi ece. Ho, behanwan hetkiya banskeya epin kte xni, tka ix e hekta hecan wicoran wan unyuhapi. Ho, tka wana tuktetanhan Wawicun qa Dakota ob unpi kin hetanhan ix de tokaheya epe cin he e ekiya dehan wowapi kicicupi wicoran kin he unyuhapi. Unkan he wicoran kin tokercin takuyepica qa taku on kuwapica kin he wana Dakota kin onge qa wana ota he slodyapi. Unkan mix miye kin mitakuye qa tona kodawicawaye cin hena tohan taku wan miye etanhan onaronwicawayin kta wacin eca wowapi wan wakage ca token taku epin kta wacin qon hen owasin epa ece. Qa wowapi ojuha kin he akan mitakuye qaix kodawaye cin he token caje kin he owawa qa iyayewaye ece. De mitakuye kin qaix kodawaye cin makoce wan ektan kin he tohantu qa itahena makoce toktokeca qaix otowahe toktokeca

yukan qeyax takomni wowapi wan koda wecage caje akan owawa kin he koda toki n hecinhan, he eka i kta, kinhan koda wowapi wan waq kin he en taku epe cin owasin yawa, qax yawa okihi xni kinhan tuwa yawa kta okihi hecinhan kiciyawaxi qa taku owakiyake cin owasin naron kta. Unkan nakaha de token epe cin decercin wana ixeya ota sdodyapi. Ecin nix niyepi kin he wanji wowapi niyepi qa iyeken unkan wowapi kin he yawaxni aduxtan qax duksaksa qa irpeyayo xni e ieyuacan. Cin hecanon kta iyecetu xni e wana sdodyapi cin heon etanhan. Tka tona nabanrein sdodyapi xni kin hena tatakuyepi wan, qax, takodakupi wan wowapi qa waxanhan yawa qix kiciyawapi cin xni qa yuksaksa qa irpeye cinhan he toker eca owanyag xia cen! Ho, wicaxa kin kanakeca epin kta xni, tka wicaxa owasin makoe wan tokeca eka de unyaukape do. U kan takuunyanpi rea wan qa kolawianyanpi qax ixeya hena makoe tokeca wan qa tebantun wan eciyatunhan wowapi wan unqupe do. Wowapi wan unqupe epe cin he wowapi wanjina ye do. Unkan he wicaxa owasin he wicaxa owasin taku owakiyake hena ito wowapi kin kdawapi kta iyecetu, qax tona yawa okihi xni hecinhan tuwa he yawa kta okihi hecinhan yawaxipi qa he en taku token ok yakapi wowapi qupi hecinhan ito nakironpi kta waxte. Unkiakuyepi kin he Jesus e e, qa kodawicawapi kin hena wahoxiye wakanpi kin eepi. Unk n dena wowapi unqupe do. Wicaxa owasin wowapi kin he nix eya niyepi do.

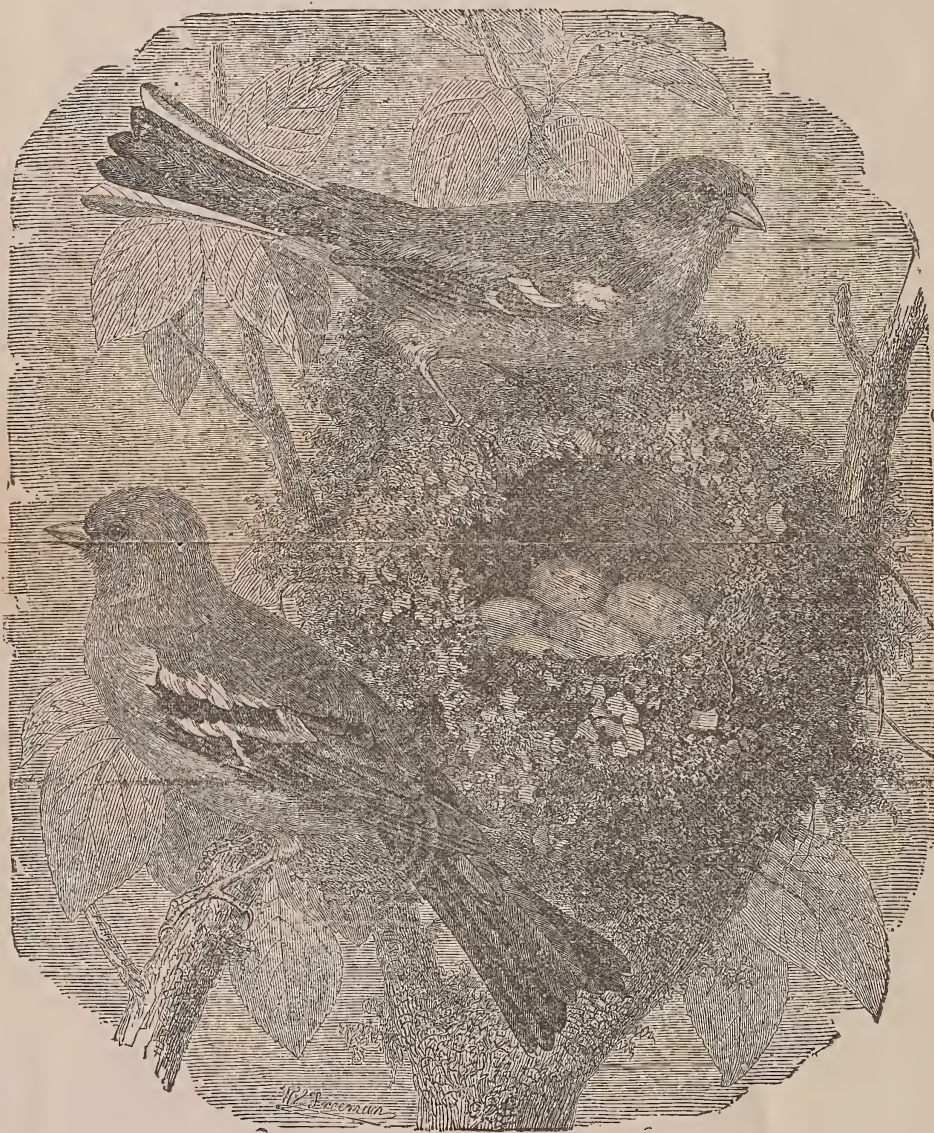
Ho, un'can mix eya wawapi kin he maqup do, e hecen Wicaxa-wakan mici awapi, unkan wowapi kin he en taku owakiyakapi e naganan manca. Unkan Wowapi Wakan taku oyate cin hena owasin wowake qa wovarbara, qa o wicaxa nag ni kta, qa nakunx cerpi kin e en tanyan wiconi kin de en unpi kta qa nakun wiconi unma eka. Ho, nakun Wowapi Wakan kin en Wakoxiye wakan akicupa cawicawita qa Woxnakaga qa Diakon He, dehan unbi dera wicakudyanob a'cwaca, a'aji, Koxka Itrean qa Wawokiya. Ho, dena O'okiciciye-wakan en oyate wici o. b ya xkatpi. Ho, unkan dena en taku wan ektaxexoiyanwa ti ye do. Ecin nakaha Wowapi Wakan taku eye cin hena e wowicake ce opa. He hecetu tka wicaxa kin e taku wan yuektan xniyaa tanyan ceonpi xni kinhan he cajeatapi kta cin he wowicake kin hanhe wartani xni ye do. De Woxnakaga unpi kin hena taku wan en iye, cetu xni ye do. Wacaxa wan he tohan Okodakiciye en wicoran yuha kta cin eca kaken econ ece. Woxnakaga wan en i qa token taku cantiyokipiyin kta e kuwa, owanka exa kicicakiuta, qa canhanpa exa apikiciciya, qa nakun taku wowaxi kpankpan keceyax ko owasin eakicicon. Iye cerpi kin en iyokipiwicaya kagapi. Qa nakun taku wan tohan Woxnakaga cin he kdexna qa ektaxexniyan oiye kiton qax econ eca he wana otanin eca hehan de tuwa wicoran cin qon he token okihika hecen de Woxnakaga cin he wana kicirma ece. Ho, hecen econpi eca he iyohakab wana tuwa hecen wanarbe caix onxiranyan ken Woxnakaga cerpi iyokipiye cion he Koxka Itancan wicoran qu xni chintanhanx taku wicoran tokacaka wan en pawankanyaken de waxte ce eyaken unpi ece. Unkan de Wowapi Wakan etanhan wicoran huwo? Miye he wicoran kin kodakiciyapi xice cin heca kepe do.

Hehan nakun wanji epin kta. Waxicun Wicaxa-wakan wan he Dakota Diakon wan kici un kex tohan taku wan Dakota Diakon kin Woxnakaga cin he

iyokipixiyan eca he on etanhan Waxicun Woxnakaga cin he iye etanhan Dakota Diakon wan kici un kin he token iyayeyin kta e cinpi eca, qa econ okihi pi ece. Ecin Bixop he ix eya Waxicun wedekax Waxicun kin e taku eciyapi kin owasin naron qa ecetuya ece. Ho, de decetusa kin qa nakun hecetusa kta cin heon etanhan toka e Dakota Woxnakaga unpi kin hena en Diakon kin ob unpi kta waxte ye do. Ho, hecen ciye-wicawaye cin owasin iapi kin dena namicironpi wacin. Taku hecetukexni kin dena unkiyuztanpi kta qa e ekiya iyecetuya qa bdihenya wowaxi wan mapiyatanhan yuhapi kin eciak onpi kta iyecetu. Maz ska ee na ayuta unyan kapi kta xni Wowapi Wakan hey do, Matthew 10, 8:10. Hece eca e hecen tohinna wi iyohi mazaska hanakedkeca sicanwopiye en okikxu po, eye xni ye do. Kodac yapi kin owasin napeciyuzape do.

JOHN OKAJAY.

Wounded Knee Creek Etanhan.
St. Andrews Chapel, Feb 25, 1891.



ANPAO KIN: Mitakola, tohan wowapi waqu xni na ota iyopemiciya, tka wan-cag, "Ho, najinwahiyayin na eka wagni kta," eyapi oeye xica huxxe lehal onicini xni selececa. Eya, obinniyan taku oblakin kta wacin kin he lee. St. Andrew's Chapel oganyan, Feb. 11, Millie Wound Head ta, na Anpetu-wakan oxtan rapi. Na Feb. 18 Vertue Charging Hearty he ta Anpetu-wakan kin oxtan rapi. Eya, kolaunyanpi Joseph B. Bear le cine. Lenivos hokxicala kin wicunkirapi kin icunhan lila osni na oiyoixicia icunhan canteunxicapi. Hehanhan Wowapi-wakan wicoiye wan weksuya, St. Mark 10:14. "Tka Jesus wanyake cehan iyokixicin na hewicakiya; Hokxicala el maupi kta iyowinwicakiya po, na terilapi xni po, tona lececapi kin Wakantanka Tokiconze kin heepi ce," he weksuya. Yunkan icin iye hekxicala kin nupin takuni axapexniyan Wakan-tanko Tokiconze ogna iyayapi. Yunkan mitakuyepi, tohan hececa wanji ayakipapi nainx nitakolapi exa hecel wakipapi eanyeksuyapi waxte ye, na cante xicapi

Waxicun Wakan taku eyapi kin iyulha oiwekankan kecinpi.

Eya Wahoxiye Wakan taanpetupi kin el hececa na ijehan nabanrein tuktel oyate abzapi xni ecel wowakan canku kin itakapi xni e-ee. Tka wicoran kin he Wakantanka tawa lakax, tokxa el opapi kta he wowacin rea.

Yunkan Horwoju makoe lin el Putinhinx tokaheya wotanin waxte ali, omaka 1872 he ehanl. Omaka topa waonspewicakiya, wahokonwicakiya na icunhan wakanyepi wanjigji B ptisma wicagu exa, nabanrein wicaxa tanka wanjini opa xni. Tka wanjigji awacimpi se lakax May 20, 1877 he ehan wicaxa tanka wan tawicu kici Baptisma ien, na he Marpiyagleglega eciyapi kin hee.

Le oyate etanhan wicaxa tanka tokaya ope cin on etanhan Bixop waxte unkiatapi kin caje banke qupi na William Hare Striped Cloud aya caxtonpi. Eya wicaxa kin le woksape ataya yuha xni na wowapi yawa okihi xni, na wowakan canku kin tokelkiya ye cin okicarnige xni exax naron na awacin na heciotan

taoyate cankuwicakiyin kta he waxte kecin; hecel iye tokeya canku kin ogna caegle najin. Tohanyan okihi ijehan taoyate el omanipi kta ca wicakico na iwahokonwicakiya ece.

Ho, wicaxa le Horwoju oyate canku wicakicage seca lakax itaheyela wicaxa Itancan toktokeca, wicaxa okinihan beca ota canku kin le opapi, na tiyo-xpayepi ob Okolakiciye Wakan el hiynpi, na heon lehanu kinhan oyate kin waxte na warwayela icagapi.

Iyunkan wicaxa cajeplate cin he he kta Feb. 11 h 1894 qon maka kin le ayux an na wowaxie makoe kin eka iyaye na te cin he olakin kta wacin kin hee.

Wicaxa kin le tokeya. Okolakiciye Wakan ope cin on taku wanji econpi kta waxte iyukeanni. Wicaxapi kin el inyan sku ekiglepi waxte selececa na heon Winyan Omniciye wanjigji mazaska kienpi tka nabanrein kipi xni, Eya walapi kin on wowapi kin le wakage xni, tka be te cin onaronpi kta heon.

Okolakiciye Wakan kin tona wacinyan tapi kin hena on Wakantanka wopila eciya unxipt, na wicunkiksuyapi icunhan tonipi wicortanipi waxte awauncinpi hecinhan hetanhan sanu wicotanka unyanpi kta he cin naceca.

Kinhan tona canku wakan kin le ogna manunpi kinhan lila wax- agya econqunpi kta waxte. Heconqunpi ehantanhanx ecel unkiye unkiwaxtepi kta, na toktokecapi kin eka wowaxte heuncapi kta.

L'hantu kinhan canku toketu hecinhan haur unkiwaxtepi na iyounkixicapi exa wacinyan na wixagya manunpi kta. P.

Chofean Creek Etanhan.

Church Of The Holy Name, ANPAO KIN; Ito, taku wanjigji yaotanin cixi kta do. April 22 en wakanheji dena Baptisma wakan wicagupi. Mary Bates, Thomas qa Clara Bates cincapi, qa Lucy Hope he David qa Louise Hope cincapi. Hehan wicete: March 2 Mary Bates he te, waniyetu wicemna vami en ta. Francis Rupahnor- ankowin he ta, waniyetu 23, woca kiye opapi heca a tspi. Ho, hena hecetu, ANPAO KIN kodiyapi owasin napecikduzapi, kan wanji wanji miye. Thomas Hoffman

St. John's Chapel, Rosebud.

Ito, ANPAO KIN Mitakola, wi tona kolaciya tka takuni yaotan- iucixi xni. Lehanl taku wanji oyagexi kta lo. Hekta ehani St John's Chapel etanhan Winyan Omniciye wan xkanpi yunkan iwakukapi selececa. Yunkan le- hant March 1st 1891 hehanl wan- kantanh Woniya Wakan waxag- unyanpi yunkan ixtima kiktapi kin he iyecel ioyanpa ekiya euntanwanpi. Ho, Winyan Omni- ciye kin lel woiagmayanpi e he ibluxku. Wankatanhan wicoran waxte iyounpaxtakapi. Ho, hece tuwe kexa oganyan mani kin wokiconze wakan kin el ounyin kta. Hece Waniykiya un- ki awapi kin tuktetu kaxi Iye caje ogna yan waecconpi kin el ounyan ece. He- cel Winyan Omniciye kin tona lel ogna- yan xkanpi kin he blaotaniu, akezaptan- pi. Hehan oitanen kin lena epi. Wa- kixakewin Itancan, Taninyannajinwin Mazaska-awanyaka, Wicaktewin Woka gege awanyaka, Wasuwanbliwin Wa- unaye, Suswe Tiyo pa awanyaka, Moses White Shield Wowap-kaga. Ho, tuktetu kexa wicoran kin le raunyeconpi kin mitakuye wacinyeunyeeciayapi kta wa- cin ye lo. Ho, ANPAO KIN kolayapi kin, iynba napeciyuzape lo.

MOSES WHITE SHIELD.

Abdeza Po.

Detanhan tokatakiya ANPAO KIN ma- zaska hiyuyakiyapi kta yacinoi kinhan, qainx taku wowapi kexa yacupi kta he- cinhan ojuba akand Rev. W. J. Cleve- land, Madison, S. D., heced oyawapi kta iyeceta ye do. Sioux Falls eka ANPAO KIN behanyena wowapi takuna hiyuki- yapi xni waxte Bixop iye heya qa naya- ronpi kta cin ye do.

THE DAYBREAK.

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LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARR,
Missionary Bishop.

Ancient Musical Instruments.

In the Metropolitan Museum of Art in New York city there is an interesting collection of musical instruments of all nations, many of which belong to past centuries. They lie silently in the glass cases. The strings of mandolins and lutes that made sweet music in days gone by are broken and twisted, and the fingers that once swept them have passed away, but still the air seems trembling with melody. Imagination pictures the banquet hall, the summer nights when the troubadour sang songs under his ladylove's window, or the Bedouin camp in the desert, where the flute and guitar were played during the evening hour of repose. There are instruments here of all characters—rude violins and banjos fashioned by savage hands, and dainty lyres inlaid with gold and mother of pearl, instruments which have played their part in ancient ceremonies in faraway India and China, in the castles of the middle ages and in the African wilderness. It is interesting to

note that all nations have tried to make instruments to please the eye as well as to produce sweet sounds. The stringed instruments and flutes of savage races are often grotesque and even ugly to civilized eyes, but the poor savage did his best. He carved his instruments as well as he could and also adorned it with whatever precious trinkets he had in his possession.—E. S. Conant in St. Nicholas.

Half Married For Half an Hour.

At Dunmow parish church the wedding of a coal porter with a young woman formerly employed at the vicarage was interrupted in a curious manner. The bride and groom were kneeling at the chancel steps for the first part of the ceremony, and as they rose to go to the communion rails to complete the rite the best man, probably thinking it was all over, hurriedly snatched a kiss from the bride in accordance with an old custom which is still observed in many country towns. The officiating clergyman, the Rev. C. C. Naters, curate in charge, was most indignant at the proceedings and ordered the wedding party to leave the church for half an hour. The partially married couple lingered about the precincts for that period of time, when the offended clergyman returned, and after admonishing the best man, who was the bride's brother-in-law, for his levity in interrupting the service in the manner he had he proceeded to finish the ceremony.—Westminster Gazette.

The Ice Water Habit.

The ice water drinker is just as much of a "fiend" as the morphine eater. In many cases the habit of the former is just as strong as that of the latter and just as hard to break. It has been frequently demonstrated that the drinking of ice water is an acquired habit and not one that comes naturally. Give an infant ice water, and you will notice by its action that the drink is very distasteful. It usually has the same effect upon an Indian or upon any person not accustomed to it. Besides it is very unhealthy, and any person who can avoid drinking ice water should do so.—Chicago Herald.

HOME OF THE ORANG.

Scenes Witnessed in Borneo, Where These Animals Are Most Plentiful.

The great island of Borneo is the home of the orang, and one of the most noticeable features of the landscape is the nests of the orang, which are scattered about thickly among the tall trees. From their number one might get a greatly exaggerated impression of the plentifulness of the species unless it were understood how and for what purpose these roosting places were constructed. The apes are greatly annoyed by flies, from which they are able to protect the front part of their bodies with their hands, but they cannot keep the vicious insects from biting them in the rear, and so they gather a quantity of leaves and branches and make them into couches to repose against among the boughs.

A protection of this sort serves very well for awhile, but presently its material begins to decompose, and the decaying leaves attract the flies which the orang is so anxious to get rid of. Then he is obliged to make another nest of fresh stuff, and so he may require a dozen of them in the course of the year. Inasmuch as he does not take the trouble to remove the old one they remain to adorn the tree top in which he swings about. Orangs have a curious method of fighting. In their conflict among themselves, which are frequent, their effort is always to seize the fingers of their adversaries and bite them.

It is owing to this method of battle that it is almost impossible to procure a skin which does not lack some of the fingers. If defending itself against a man, the orang will always attempt to grasp the arms of his human opponent, so as to chew off his fingers. For this purpose its jaws are excellently adapted, being enormously powerful and equipped with huge incisors.

To protect itself from the rain the orang crooks its arms over its head. The hair on the orang's upper arm points downward, the apparent purpose being to shed the rain like a thatch when the attitude thus described is assumed.

A MONKEY CHASE.

The World's Fair City Still Has Its Exciting Adventures.

A huge monkey belonging to Ernst Bros., the brewers, at 67 Larabee street, escaped yesterday afternoon and gave active employment to several policemen and a crowd of boys before it was captured. As soon as it was discovered that the monkey had escaped a number of the employees of the brewers attempted to capture it. A number of school children joined in the chase. When the monkey was hard pressed, it climbed a tree and reached the roof of a house.

A ladder was procured, and one of the men followed it, but the monkey swung off into a tree and into the window of another house, frightening the occupants, who immediately gave the animal full possession of the premises. The crowd soon increased to several hundred people, and several policemen took a hand. They found themselves less useful than the schoolboys and finally gave it up in disgust. The chase was kept up through alleys and streets and from yard to yard for nearly a mile, when a son of Italy, with the aid of his banana stand, succeeded in coaxing the monkey into captivity.—Chicago Tribune.

Life In Other Worlds.

The fact has been established that the supposed diamonds found in meteorites near the Canyon Diablo, in Arizona, are actually such. This is a matter of profound interest, indicating as it does that such stones exist on other planets. Some authorities assert that diamonds—like coal, which is so nearly of the same chemical construction—could not possibly come into existence without previous vegetable growths to generate their material. For this reason they infer that the finding of the gems in the meteorites proves that there must have been vegetable life in the place whence the meteorites came. If there was vegetable life there, it is a fair presumption that there was animal life also. All this may be untrue, but it affords the first guess glimpse ever obtained into the greatest problem that mankind has ever attempted to handle—namely, the question whether life exists in other worlds than ours.—Philadelphia Press.

The Moose Made Quick Time.

"Any one who thinks a moose can't travel at a pretty lively gait is very much mistaken," remarked George T. Horton of St. Paul. "I used to be a locomotive engineer up in the northern part of my state, and one day I had an opportunity to test the speed of this animal. I was running a light freight train, and in coming around a curve saw a big moose standing directly on the track. As soon as the animal saw the engine he took to his heels right down the path between the rails. For about four miles we had a perfectly straight track, and as I had heard of the great speed of this animal I determined to test its ability. The gait of the moose was a sort of trot, such only as a moose can exhibit, his paces being about two rods in length. At first it was only a little jog, but as the engine began to gain speed the moose let himself out. Faster and faster sped the engine, but still the frightened moose trotted in the van, and all the mysterious power of steam could not prevail upon this monarch of the forest. At last after we had covered the four miles, turning a curve, we came upon a gang of section hands who were fixing the track. The sight of these men frightened the moose from the track, and he was soon lost to view in the forest."—St. Louis Globe-Democrat.

A House In a Day.

"Ready made houses are becoming the fashion," said a builder. "If you want a dwelling of your own nowadays, you do not need to wait half a year to get it put up. You can have it built in a day. You write to a firm engaged in the business for its advertising book, which contains pictures of houses that the firm is prepared to construct at prices all the way from \$150 to \$5,000, together with plans and specifications. Pick out your residence, and an order addressed to the firm will fetch at short notice all the requisite materials, deposited on your lot. Within 24 hours the dwelling is up and complete. You may have a cellar if you like, though most of the houses built in this way are without cellars. All of the parts are ready made and so matched and numbered that they can be put together in an enormously short space of time. This kind of building has become quite in vogue at summer resorts of late years. Nearly the whole of Cottage City, on the island of Martha's Vineyard, is constructed in that way. If you want a cheap place to live in summer, buy a little patch of cheap land near the beach in some secluded locality and put up a ready made house on it. The whole cost ought not to be over \$200."—Washington Star.

She Had the Toothache.

A Philadelphia newspaper is responsible for this story about a cat. This particular feline belonged to a dentist and seemed to take a delight in watching the doctor operate on his patients. One day it was noticed that pussy refused to eat and that she often yowled in apparent distress, but no one knew what was the matter. The next morning, after a patient had left the chair, pussy jumped into the place he had occupied and gave a pitiful yowl. Struck with an idea, the dentist carefully examined the cat's mouth and found a swollen gum and an ulcerated tooth. He promptly extracted the incisor, and pussy immediately began to purr in a very contented manner. It may have been only a coincidence, but it really looked as if the cat knew where to go for relief.

An Ancient Telephone.

An English officer named Harrington discovered in India a working telephone between the two temples of Pauj about a mile apart. The system is said to have been in operation at Pauj for over 2,000 years. Egyptologists have found unmistakable evidence of wire communications between some of the temples of the earlier Egyptian dynasties, but whether these served a telegraphic, telephonic or other purpose is not stated.—Chicago Herald.

An editor, in acknowledging a gift of a peck of onions from a subscriber, says, "It is such kindnesses as this that bring tears to our eyes."

AN UNEXPECTED MEETING.

How an Indian Brave Completely Nonplused a Yale Professor.

Professor Marsh's investigations of extinct animals were conducted year after year in sections of the far west which had not been explored by white men. He had many adventures while he was discovering his 200 species of fossil vertebrates, but perhaps the most interesting was an encounter with an Indian warrior in the Bad Lands.

The professor, while searching one day for his gigantic six horned mammals, cretaceous birds and precious pterodactyls, was separated from the other members of the expedition. He was so busily intent upon his scientific occupation that he did not hear the stealthy approach of a solitary horseman. It was an Indian buck on the warpath in full paint and feather.

The professor is a man of high courage, but he involuntarily found himself yearning for the quiet and security of his college classroom at Yale when he was suddenly confronted by this startling apparition. His companions were not within call. He was completely at the mercy of the savage.

The Indian coolly dismounted from his pony, and stood motionless before him, resplendent in paint and with plumes waving. Erect, sinewy and dignified, he was a splendid specimen of a fighting buck. It was the most uncomfortable moment which the professor had ever known.

"How?" said the professor timorously when the silence had become intolerable.

"Is this Professor Marsh?" asked the Indian in clear cut English.

"Yes," answered the professor, completely taken aback by the unexpected identification.

"Of Yale college?" continued the Indian briskly.

"The same," confessed the professor.

"How is Professor Hadley?" asked the Indian without a moment's delay.

The naturalist was almost speechless. To be suddenly interrupted in his scientific labors by a buck in warpaint and feathers was sufficiently startling. To have the warrior, in place of scalping him, call him by name and then ask sympathetically for a college associate seemed nothing less than a miracle. The professor was fairly petrified with astonishment.

But it was a miracle that was easily explained. The Indian had been sent east during boyhood to be educated and had been befriended and instructed by Professor Hadley's father. When his education was completed, he had parted pleasantly from the Hadley household and had returned to his tribe in the reservation.

Instead of profiting by his lessons and experiences of civilization, he had gradually been overpowered by tribal pride, aboriginal instincts and the irresistible fascinations of wild life and warpaint. He had disappointed the expectations of the missionaries by reverting to savage conditions.

Nevertheless he paid civilization the compliment of respecting academic associations. He did not scalp Professor Marsh, but sat down on the rocks and had a pleasant chat with him. He even made an attempt to interest himself in some of the bones which the naturalist had exhumed. And when he remounted his pony he sent "his kindest regards to the Hadleys."—Youth's Companion.

Irrigation by Dog Power.

Manuel E. de Costa, who resides six miles south of Sacramento on the Riverside road, has built an ingenious machine for irrigating his flower garden and his orange and lemon trees. It consists of a wooden wheel 10 feet in diameter and with a rim, or tire, about 2 feet wide. A dog is placed inside the wheel, which is turned by his weight as he gallops in treadmill fashion. The revolution of the axle turns a crank which operates the handle of a pump set in a dug well. After half an hour's exercise the dog is taken out and a fresh dog put in for another half hour. The dogs seem to enjoy the work, for they bark and wag their tails when they are brought to the wheel. They know that it means something good to eat at the end of the half hour's work.—Sacramento Bee.